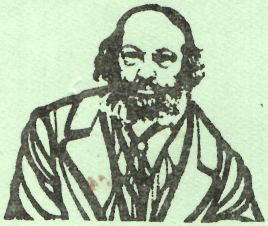
SRAFederation Bulletin 80



Social Revolutionary Anarchist Federation

VANCOUVER B.C.

Dear SRAFolks:

A Puzzle :

In Vancouver there are several Red Hot Video outlets who sell, amid more mundane merchandise, pornographic video tapes. Certain (most) women's groups in Vancouver are somewhat outraged at this as they say that pornography (& specifically the depiction of rape & kiddie porn) only makes folks more blase about such events and, as such, serves to promote such acts.

One dark and stormy night a group calling itself the Wimmin's Fire Brigade fire-bombed 3 of the Red Hot Video outlets. Most semi-aware people seemed to express tacit approval of this act of 'terrorism'. Other folks were appalled at the hint of vigilantist censorship thus expressed. Others rued fighting violence with violence (tho' most of this faction were careful to note the distinction between violence against women and violence against property). And business didn't seem to increase or decrease appreciably for the video folks.

Question : Who's right? Should Red Hot Video be denied the right to fulfill its commercial (social?) function? Was the Brigade correct in their stance? Or does their action smack of fascism? And what of violence v.s. violence?

Just wondering,

Karen

BOULDER, COLORADO

To everybody,

I can remain silent no longer in regards to the aspirations of Bob Milnes and his Foundation for International Social Hygiene. The programs and goals promoted by F.I.S.H. are state-oriented and coercive, in blatant contradiction of anarchist principals. Like many in SRAF, I dislike infighting and prefer to just ignore silly ideas and hope they either evolve or fade away. But Bob is quite entrenched in his social plans and is very persistent at spreading them, so I will address directly the offensive aspects that I find in his fanaticism and ask him to please reconsider the issue.

The "Social Hygiene Centers" in which youth are to be quarantined are nothing other than concentration camps designed for purposes of forced indoctrination. This concept is so evil I shudder at the thought of it. There exist at the extremes of the repressive "right wing" those who advocate forcibly cutting children off from the wicked ways of the world, prohibiting alcohol, tobacco, and other drugs, and limiting information and thought in the name of health and decency. <u>This is not liberty</u>. Yet it is just this sort of program that Bob proposes. I do not care if it is done in the name of Mental Health rather than in the name of the One True Church. I do not care if sexual intercourse is promoted rather than prohibited, or if brainwashing is labelled "psychotherapy". I reject all such techniques of imposed social conformity.

To envision a better world is one thing. To force people into the sort of world you envision is another. I have seen a bizarre assortment of utopias adopted by people, anarchists and non-an-archists alike. Utopias by nature sound idyllic, but the testing of any utopia lies in how it is to be achieved and how it deals with those who dissent from its vision. I am willing to acknowledge any person who calls themselves anarchist as an anarchist if their utopia is nominally rooted on voluntary association, even if I find fault in the structuring of their dream.

OK, Bob, you found your dream and "after determining WHAT TO DO, the next hurdle was HOW TO DO IT." Exactly. And you have chosen to have your utopia sanctioned by the Supreme Court and enacted by the Executive of the U.S. of A. and you even give your reasons: "It would put Social Hygiene in the role of law-abiding, helpful, difficult but neccessary medical intervention rather than radical, disruptive, violent terrorist interference. It would put the entire resources of the government at our disposal . . ." Very interesting. So you want the power to enact your program of violent interference, but you wish that you could do so with the respect and consent of the average person. Naturally you look to government, for government is nothing more than a mental fiction used to disguise violence as social stability, force as justice, slavery as opportunity, and conformity as therapy. You do not have faith that your ideas are of such quality that people will accept them for what they are, and so you seek to give them the sugar coating of governmental authority. Rather than seeking to debunk the servility which characterizes most people you intend to utilize their obedience to the State in order to institute your pet programs. Politically you are indistinguishable from those who wish to impose the death penalty on all homosexuals or any other group whose hopes rest in the Courts to approve for all the views of a few.

You desire to have "similar recognition for social psychiatry as physical medicine under the law." But the two are <u>not</u> the same, and it is the distortion of psychiatry into a supposedly medical practice which has smokescreened the abuse, confinement, and torture of the "mentally ill' which continues even to this day. Psychiatry has <u>more</u> legal power than medicine, for a "diagnosis" by a psychiatrist can mean years of incarceration for the "patient". It is time to end the injustices of psychiatry, not pave the way for an Emotional Plague Prevention State Subcommittee to impose itself on us.

These issues are not petty bickering, but important aspects of modern culture. The definition of mental health and appropriate action in response must be carefully considered, for there is much potential for abuse. Anyone who involves themselves with the anarchist movement should present at least a modicum of libertarian tendancies. Bob, if you can reject involuntary social segregation as a means to your end there is room enough in this movement for you. If the expediency of State power is neccessary to build the world of your dreams, please go build it elsewhere, for anarchists find no use for laws, courts, borders, or quarrantine perimiters.

Sincerely,

Tracy Harms

NEW YORK, NEW YORK

SRAF'S UNSPOKEN MEMBERSHIP REQUIREMENT: SRAF now has an absolute membership requirement: willingness to tolerate Joffre. Those who decide what should go in the Bulletin have made this requirement all by themselves, without the advise or consent of the rest of us.I seem to be the last one left who believes that anti-Semitism or any other form of racism and fascism or any other form of authoritarianism are better reasons for excluding people from SRAF than unwillingness to share the Bulletin with an anti-Semite. I do not suggest excluding Joffre or anyone else for madness. But sexists, racists, fascists and all others whose principles are incompatible with Anarchism or with common decency should be ostracized no matter who they are, sane or mad, responsible or not.

The unconscious rules and regulations that creep in surreptitiously when nobody is looking are more absolute and more subversive to the principles of Anarchism than explicitly stated ones could ever be. At least if SRAF had membership requirements out in the open people could raise objections and argue about them. As it is, if anyone objects to SRAF's absolute requirement for admission there is nothing they can do about it but drop out. And that is exactly what they have done. I don't expect anyone reading this to agree with me because all the people who would have agreed are already gone. This is one of those cases where refusing to act is an act; refusing to make a membership requirement is making a membership requirement. The decision-makers of the SRAF Bulletin, by trying not to exclude anybody, have ended up excluding some of the best people around. Several former members have decided that, in good conscience, they could no longer co-exist with an anti-Semite, and SRAF has lost them. And none of us knows how many other honest and serious Anarchist individuals and groups would have affiliated with SRAF if it were not for this odious membership rule.

THE FUTURE IS NOW: Anarchism is experiencing a resurgence all over the world. New groups are springing up everywhere, and regional federations too to coordinate their activities. A promising beginning has been made in solving the big problem of the century, connecting the community based small-scale people's liberation projects that build consciousness and help us become men and women of the future instead of the authoritarian past, with large-scale movement issues that require nation-wide or world-wide cooperative direct action. And all these groups need and want a nation-wide federation so they can stay in touch and work together for Environmentalism and a non-authoritarian re-structuring of society, and against the draft and the arms race and the culture of domination that supports them.

In the middle of this development, the most important and exciting and exhilerating of the century, SRAF's tiny membership list shrinks with every issue of the Bulletin. When Mingo's group in Washington DC was dropped from the membership list, apparently by mistake, they accepted their supposed expulsion with no regrets. A proposal to the Ladies Liberal League (Anarchist) to affiliate was promptly and emphatically quashed. And David Kronenwetter asks: "Why are FIFTH ESTATE, OPEN ROAD, OVERTHROW, SOCIAL ANARCHISM, BLACK ROSE and COMMENT not affiliated with SRAF?"Look at Joffre's contributions to the Bulletin for your answer, David. It's not only the contining presence of anti-Semitism in the Bulletin that puts people off -- it's what this presence means: that SRAF can't define itself as a serious, principled federation committed to social justice and humane values. If we don't care enough to preserve our own integrity against the threat of disintegration Joffre represents, why should people who are principled and serious and committed want to affiliate with us?

SRAF now consists of Joffre, those willing to deceive themselves that he is not an anti-Semite, those willing to tolerate him even though they know he is, and Horse and Goat - and we won't be around much longer if Joffre remains. Not a very promising line-up when we have a world to win. Is that really the way you all want it?

THE FOUNDING AND PURGE(s) of ACT-ACT-SRAF: I've gone on way too long now, so my account of ACT-ACT's origins and our response to Jeff Stein's attack on Horse and Goat will have to wait until next time.

THE HORSE & GOAT PEOPLE
69 W. 105th St. #1A
New York, N.Y. 10025

Love and Anarchy, Ginger Katz

ST. CATHARINES, ONTARIO

Hello,

After more than nine years I want to stop receiving the SRAF Bulletin. More often than not it makes me nauseous. I also want to express my appreciation to the FIFTH ESTATE for their comments on the bulletin as they helped to influence my decision. Despite our considerable disagreements I respect their unwillingness to show tolerance towards that which should never be tolerated.

For Libertarian Communist Revolution, Bruce Allen

WASHINGTON D.C.

Dear SRAF:

Last Spring we cut part of Joffre Stewart's letter. Some of us felt we could stop printing his stuff in the Bulletin while still being "in spirit" with the SRAF Declaration, others were operating under the assumption that SRAF Bulletin procedures and guidelines were the same as BLACK STAR, and still others felt his letters should be included. We compromised. It satisfied nobody.

the FIFTH ESTATE:"...the kind of garbage which Stewart spreads can only serve the interests of the Zionist state by obscuring the basic, life-and-death distinctions between anti-Semitism and anti-Zionism. Printing and distributing his ravings can only be seen therefore as not only a waste of limited and valuable resources, but as downright irresponsible. If SRAF and NAAN want to waste their energy and resources (as well as undermine their integrity as anti-authoritarians) that's their business...but we have no intention of further discusion on this subject..."

After the above appeared we sent out on January 13, a letter to the 20 SRAF affiliates requesting that they respond to whether or not the Bulletin should continue printing Stewert.

13 groups responded. 7 of the groups abstained. 5 of the groups clearly wanted the Bulletin to immediately stop printing Stewart and only 1 group wanted Stewart's writing to continue to appear in these pages.

As Bob Shea has written: SRAF will become whatever its members decide. We think the Federation has decided that it does not want the Bulletin to continue printing Stewert. For any individuals who feel left out of this decision making process, we recommend that they join with at least one other person and form a local group for it is the local groups that will determine SRAF policy.

Bulletin group

NEW YORK, NEW YORK

Dear SRAF:

I, like Pat Murtaugh, am also incensed with Newsweek's equation of anarchism with racism. Bob Palmer and I co-authored and sent to Newsweek a letter in which we rebutted their lie and made a brief statement of what anarchism is: "Anarchism is based on mutual aid and cooperation of all people...An anarchist society would be one organized without coercion, without prejudice, without governmental inbetweening. Racism never has had and never will have any place in anarchist thinking. Anarchism is the direct opposite of fascism. In fascism, the state and the race are supreme; in anarchism it's the community and the individual." Newsweek did not, though, print this letter. I hope Pat has better luck with them.

To add some more information to Pat's letter: Warthan also was involved in a group called the Woodstock Anarchist Party, which actually was a motorcycle gang. During the United Farm Workers' organizing campaign, Chevez enlisted WAP to be bodyguards for the union; they were pitted against the Teamsters and its agent, the Hell's Angels.

Sometime around 1976 Warthan's fuses started to blow (although I think that anyone who can metamorphose from anarchism to fascism is pre-disposed to psychosis and probably has a few loose wires to begin with) and in January 1978 he sent letters to his "Former Anarchist Comrades" informing them of his "revised...political thinking." The letter was typed on stationary of the National Socialist White People's Party. It was the center of some angry debates at Freespace Alternate U: several of us wanted to reprint a facsimile of it, complete with swastika, and include it in our newsletter; most did not and it was not. Anyway, I still have a copy of it and if there are any nostalgic ones out there who would like to possess, for posterity, their very own copy, send me a dime for xeroxing and a stamp and I'll get it right out.

Also in #79, Bob Shea ends his letter with "The bulletin is looking better than ever." How ironic, for just two letters back is Joffre Stewart's fulminatory discourse, hand-printed and looking generally sloppy and unreadable. I'm neutral on the issue of whether or not his vitriol should even be printed, but please do one of two things: either type out hand-printed letters yourself, or, in lieu of that, require that all submissions be typed according to specification. This way the Bulletin might be spared the agony of resembling an amateurish underground rag of the sixties.

SRAF people might be interested in a new book entitled THE ANARCHISTS OF CASAS VIEJAS by Jerome R. Mintz, Chicago: 1982, University of Chicago Press. It's an "ethnohistory" (Mintz is an anthropologist) of the people of Casas Viejas in Andalusia and contains much oral history, transcribed from conversations with people who were active in the CNT and also involved in the uprising there. It gives a lot of historical background and cultural facts that I have not seen in other books on Spanish anarchism.

We've been following the discussion of the Direct Action action (in SRAF Bulletin and Fifth Estate) and feel compelled to make some comments. Actions such as these are downright dangerous, for both the innocent victims who suffer and for the political ramifications. Verbal apologia for it reek of puerility, stupidity, dogmatism, and elitism. The days of the attentat are over. For some time, anarchists have been working constructively to erase the false image we've been given. There seems to be a new and serious interest in anarchism (we have just seen a film entitled "Anarchism in America"; the audience seemed to be quite diverse and quite receptive, and the theater was filled to capacity. Ten years ago half the audience would probably have known one another and, we're certain, not too many would have shown up, either.) but any good work that has been accomplished can too easily be undone by a few jerks getting their rocks off with daring exploits of macho bravado.

We do not adhere to the Big Bang Theory of Revolution. The state will not be "overthrown;" instead it will become gradually and increasingly irrelevant. This will be effected not by traditional forms of political activity (we do not intend to minimize the necessity of demonstrations, confrontational actions, issue-oriented organizing, etc., etc., especially during times of critical urgency--nuclear weaponry is a prime example--but we should harbor no illusions that these forms of activity will ultimately cause a fundamental and qualitative change in our daily lives and social relationships) but rather by decentralized, community-based projects, many of which will not even be specifically "anarchist." Many of these projects will, too, even find a context within electoral politicking as communities, becoming increasingly alienated from federal and state or provincial governments, elect populist candidates to local offices in an attempt to restore some modicum of self-rule. (The idea of the New England town meeting--or a Quaker meeting--is an anarchic one, an American version of the federated councils of Republican Spain in the nineteen thirties.)

Of course, we're not advocating electoral politics. But we are saying that one result of orthodox, non-radical, populist activity will be a certainly more liberal and tolerant climate for anarchism. People who are not "dedicated anarchists" are organizing food co-ops, day care centers, housing projects, free schools, etc., and a non-dogmatic, common sense anarchist presence within these entities would be well received. (For an article that is germane to this discussion, see "Vermont Turns Back the Klan" by Marty Jezer in Win, December 15, 1982.)

"The westerner tends by tradition to think of grasping the meaning of life through certain crucial experiences: death, grief, danger, passionate love, sudden success, catastrophe. Existentialism has aptly termed them 'extreme situations' in reference to which we discover ourselves--whence our attraction to the adventurous life, war, scientific progress, romantic love...(T)he reality and meaning of the world can come to us at every moment without our having to rely wholly on extreme situations to wrench us into awareness." (Roger Shattuck, in introduction to MOUNT ANALOGUE, René Daumal, Baltimore: 1974, Penguin Books)

Thus, advocates of armed revolution against the state, besides being thoroughly anachronistic and romantic dreamers, not tuned in to modern reality or sensibilities, seek to create and then impose yet another extreme situation that can only bring us deeper into the morass of domination and violence, physical, psychic, and institutional, from which we've been struggling to extricate ourselves for so long. Violence presupposes an elite cadre that wields power over "the masses" they ostensibly serve. It can be no other way. Power reproduces itself. The wielders of arms become the guardians of dogma, the de facto central committee, the politboro that fills the vacuum left in the wake of the dismantled or overthrown state. In other words, nothing changes, especially not the legacy of domination and violence; the rules by which these "revolutionaries" play the game are not even their own rules but are instead the heritage of imperial philosophy and process.

Five-star Anarchist Generals who revel in their fantasies of armed revolution should open their eyes and take a look at people as they really are. If there is a structural underpinning that motivates human behavior and activity it is probably the desire for freedom and happiness. That's what we all want. You don't have to be "political" to know that things are bad. You don't have to be well-versed in theory to desire change. Most people do. That's why there has been a flurry of activity lately. That's why anti-nuclear resolutions have been passed by communities all over the country. That's why the farmers have been organizing. That's why people everywhere are looking for living alternatives and are setting about to achieve them. And of course, they're doing it through their own labor and action. And no guns involved, either.

These comments extend not only to those who romanticize violence (we suspect people like this have never seen war) but also to people who appropriate the anarchist movement as their own personal therapeutic arena. They transform anarchism from a serious and viable moral/political/ethical/social belief/ideology/praxis into a spectacle of public buffoonery, persenal irresponsibility, and hippy dippy do-your-own-thingism. Spontaneity and praxis degenerate into spray-painting encircled A's on walls, respect for people becomes ridicule of those who do not belong to one's own particular counter-culture, theory turns into "I am an an-ar-chist, don't know what I want but I know how to get it, I wanna destroy..." (from "Anarchy in the UK" by the Sex Pistols, a song which many people and papers in the movement have gleefully quoted or reprinted in furtherance of the Great Cause). But the Great Cause will not be furthered, because any activity that alienates most people simultaneously isolates itself. It becomes a benign sideshow attraction, impotent, devoid of any real substance and easily co-optable (like new wave, for example).

If the anarchist movement exists as a group therapy exercise, fine. We can churn out a lot of good textbooks. If it exists for the benefit of peoples' individual desires for "self-expression," also fine. We can turn the movement over to the art galleries and advertise for trendy patrons. If it exists to effect any real and permanent change, though, it might be prudent to re-evaluate some of our rhetoric and activity, leave the nineteenth century behind, and get down to business.

Barbara Garson, in her introduction to the 1983 War Resisters League calendar concludes that "we judge our revolution by the expression on people's faces." We hope our revolution brings smiles, not grimaces.

For Peaceful Anarchy,

Bill Koehnlein and Claire Picher

MEDFORD, MASSACHUSETTES

Fellow SRAFeds:

FNORD

V.T. LEE: To say that we must support all anarchists, whatever they do, is to confuse the ends and the means. Surely we can applaud the aim of the bombers while also damning their methods. If the anarchist movement is to be as immoral as the State, why should anyone support it?

JEFF: My impression of "networking" in areas other than the anarchist movement has been that it works best when there is some disagreement in the ranks. New ideas tend to come out of heated discussions rather than mutual admiration societies.

BOB: If you're in favor of cutting people off from drugs & alcohol by force, I think you're even less of an anarchist than the Supreme Court justices. You sound like you tihnk people must be made to do what's best for them. Der Fuehrer would have approved.

CHRIS: I don't think Horse & Goat should be removed from the rolls for dropping down to one active member. Maybe they have a membership policy similar to that of Dirac Angestun Gesept.

TRACY: It's an intriguing system of land use you propose, even a moral one, but is it a workable one? Say Daddy Warbucks wants to build a skyscraper in Yellowstone National Park? If vacant land can't be owned, how do we ever keep park lands available for all? There would be no point in someone building a few campsites and charging to stay there, since anyone who wanted to could erect a factory on top of a scenic point and ruin the tourist concession entirely.

Hail Eris, for the JCC, Ukelele the Short, KSC

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SAN FRANCISCO, CALIFORNIA

Dear SRAF:

My thanks to V.T. Lee for inspiring me to quit procrastinating and write. Lee's counter-denouncement of Pat Murtaugh's call-to-all-anarchists to condemn "Direct Action's " bombings of the BC Hydro Station and Litton Industries contains assertions which I would like to address.

Lee argues that in order to win the fight against the state, anarchists must be united. Lee's conception of unity excludes criticism of the theories and actions of other enemies of the state, which Lee mistakes for denouncing "our comrades in struggle." I wonder about the quality of the unity so described.

A movement that is composed of individuals and groups with a common enemy cannot achieve unity by agreeing not to disagree. We cannot destroy hierarchical society when fundemental issues, such as the use of violent acts, are ignored in an expression of false solidarity. Quite the contrary, constructive criticism can bind a group together more closely. Only by questioning and evaluting our practices and our theoretical positions can we avoid fatal mistakes. And, as we can see from these bombings, mistakes can be fatal-to individuals, to groups, and to possibilities for real freedom.

I submit that Direct Action did more to disrupt unity by bringing down police repression on other groups than did any criticism of their acts. Whether Direct Action is a police creation, a group infiltrated by agents-provacateurs, or merely activists with misplaced priorities, the outcome of the two bombings is the same: seven people injured, neither plant de-activated, groups opposing nuclear power and weapons under investigation by the authorities, and bombs associated with anarchists once again. While Lee accuses DA's critics of being " a greek chorus singing lies of the states," consider that the misuse of violence as propaganda gives the powers-that-be more evidence to support their protrayal of anarchists as purveyors of destruction and chaos.

In support of your efforts to provide a discussion forum for our diverse collection of contributors I enclose $6.

Gail Winds

WASHINGTON D.C.

Dear SRAFfeds,

I have never written to the bull before but I'll throw in my two grams of flax now as some kind of small reward for the service done to Weyerhouser forests everywhere by the humane rechanneling of information output by the great 20th century pen-archist. I'm the printer, afterall, and you think about things like trees when you see it go by a couple of thousand times.

I really enjoyed Bob's letter as usual and I will roughly follow his suggestions on communication priorities.

I will differ with Mr. Shea on a key organizational point touched on in his letter. My experience suggests that projects are the only focal points for local organization. Groups that just hold meetings either aren't anarchist or fall apart. How long can one go on trying to stage bigger and better conferences? Anything one thinks at a meeting not called for decisions on a specific work (quick, someone hook a generator to Bob Black while he's still spinning) project is just more hoo haw in the wind. Even as simple a task as issuing a monthly newsletter can hold a group together for years. When synergy really heats up though is when people are working together on crucial mutual interests like food, defense, housing, and the likes. Almost everyone can attest to being part of an "impossible" project where amazing things come out of nothing through our hands as if by magic. I really like the use by Chris of the original typing by the authors blown down because it's the only shred of validity some of you shcmucks have for doing this at all; you do some of the work.

This leads into the next item: a suggestion you can try. Go back in the last few bulls and read your letter. Does it look crisp and clear or murky and hard to read? If it is the latter then sharpen it up because few enough people read you already.

As for philosophical discussions, I'm waiting for the pictures from the new orbiting telescope designed to look at "the edge of the universe" (as if to imply there is an edge!) that was launched last month. It was the only part of the NASA budjet that was not scrapped by Reagan except for the shuttle. Seems like a set-up for ultimate lies...

As far as current events, I'm surprised that there hasn't been more analysis of the Tylenol-type "consumer art" practised here recently. The work would seem to point out the major contradiction of the consumer (slave) class as well as the fraud of centralized production. Wouldn't that be the perfect place to point out that when removed from the production of essential life elements the consumer has to take whatever comes down the tubes. It would be easy to tie in the basic frustrated energy flows of modern humans as the pertain to human sickness, both mental and physical. It's certainly no news that this state drives people bonkers to the point of destroying others! How can we let the media get away with brushing the real issues raised by the horrible rash of poisonings under the rug of a new set of prime-time sickness. Is this issue just too hot? What do you think?

And finally, in closing, is the part devoted to personal attacks, feuding, hostile sniping and carping.

Why are there more anarchist organizations in my area than anarchists? How many possible combinations of four are there? I have nothing against the nom-de-plume but I can't see the constructive reason to use dozens. The point was illustrated recently in the new "black book" anarchist directory where the AAA and Erlich monopolized 5 or 6 pages with their phony groups. Not only is this a waste of other's (like the black book) time and paper and ink but can you imagine the contortions the rest of us have to go through when legitimate anarchists from around the world come here expecting to see a vast network? Reich writes of a similar problem in his discussion of the failure of the Communist party in pre WW2 Germany. He is concerned with the practice a la Coue' - the camouflaging of defeats and the covering of important facts with illusions. I would not skip over defence of this practice or ideas on how to defend our organization from this seemingly destructive manifestation.

Aside from that ditty I would like to thank Chris for the work he is doing for (to??) us on the bulletin. See you next time.

with love, rage,
fire, smoke,
suspenders and a bra

Brain
Anarchist Front Line Research Group Association
SRAF cook and bottle washer

ATHENS, GREECE

DEAR SRAFERS AND READERS,

SORRY FOR THIS LATE RESPONSE TO THE LETTERWRITERS OF ISSUES 76 & 77 OF YOUR BULLETIN..BUT WE RECEIVED THE#77 JUST TODAY.

WE'RE VERY SORRY TO SEE THAT A SILLY IN-FIGHTING THAT HAPPENS AMONG THE SO-CALLED "ANARCHISTS" IN OUR COUNTRY, MAKING US UNABLE TO CREATE A SERIOUS ANARCHIST M O V E M E N T, ALSO HAPPENS INTO YOUR AREA OF THE WORLD.

TO ALL THOSE COMRADES WHO THINK THAT THEY ARE O.K. WHEN THEY PROPOSE AN EXCLUSION OF OTHER COMRADES WITH A DIFFERENT VIEW THAN THEIRS, WE HAVE TO REMIND THAT WE HAD A MASS ANARCHIST OR ANTIAUTHORITAPIAN MOVEMENT O N L Y WHEN AND WHERE, THE ANARCHISTS PERSISTED IN THE REALIZATION OF THE SOLIDARITY AND UNITY. (SPAIN, ITALY etc.) WE ALSO WANNA TELL THEM THAT "EXCLUSIONS" LIKE THE PROPOSED, ARE NOTHING ELSE THAN IDEOLOGICAL R A C I S M AND FASCISM I N A C T I O N.

YOU HAVE TO UNDERSTAND DEAR COMRADES UP THERE IN U.S.A., THAT WE ARE ALL FELLOWCOMBATANDS: ANARCISTS, ANARCHOSYNDICALISTS, ANARCHOFEMINISTS, WOBBLIES, ANARCHOCOMMUNISTS, YIPPIES, ANARCHOROCKERS, PUNKS, EVEN ANARCHOCHRISTIANS. WE HAVE ALL TOGETHER, TO CARRY OUT, HAND BY HAND, O N E B I G S T R U G-G L E. EVERYONE THAT REALY WANTS A FUTURE WORLD WITHOUT BOSSES, WITHOUT STATE, WITHOUT PRISONS, IS OUR COMRADE. ISNT HE?

WE HAVE NO RIGHT TO "EXCLUDE" ANYONE FROM OUR MOVEMENT, BECAUSE HE MAY HAS SOMETHING ELSE INTO HIS MIND (IT IS F A S C I S M TO DEMAND, ALL THE OTHER PEOPLE TO HAVE THE SAME VIEWS, AS WE HAVE) THE ONLY PERSONS WE HAVE THE RIGHT TO EXCLUDE, ARE THE AGENTS PROVOCATEURS, AND NOONE ELSE. FOR EXAMPLE: IN GREECE, IN ALL THE ANARCHIST DEMOSTRATIONS USE ALWAYS TO COME, SOME LONGHAIRS MASKED AND ARMED WITH STONES AND CLUBS, WHICH START ALWAYS WITH NO REASON SMASHING SHOP-WINDOWS etc., GIVING THIS WAY A GOOD "REASON" FOR POLICE BRUTA-LITY AND MANY COMRADES INPRISONED. YOU SEE: TO INSULATE THOSE POLICEMADEANARCHISTS IS NOT THE SAME THING, AS TO INSULATE SOMEONE WHO WRITES SOMETHING, YOU MAY THINK THAT IT IS RATHER "SEXIST", "WORKERIST", "HIPPY", AND SO ON....

THE TIMES ARE RATHER HARD, AND MORE HARD THEY WILL BECOME IN THE CLOSE FUTURE. DONT WASTE YOUR ENERGY TO FIGHT OTHER PERSONS, WHICH ARE COMRADES OF YOURS OR AT LEAST BELIEVE SOMETHING LIKE WHAT YOU ALSO BELIEVE. WE HAVE TO STAY ALL TOGETHER, IF WE WISH TO SURVIVE. UNITY, COOPERATION AND SOLIDARITY, DEAR COMRADES. THATS WHAT WE, THE ANARCHISTS IN ALL OVER THE WORLD, NEED NOW. STAMPOUT FANATISM, SEPARATISM, OR CLIQUE-ISM. LET ALL THOSE "ISMS" TO ROT, LOCKED FO EVER INTO THE AUTHORITARIAN HISTORICAL PAST, AND INTO THE EMPTY HEADS OF THE TROTSKISTS AND THE REST LENINOIDS.

WE ARE ANARCHISTS. WE ARE THE OTHER PEOPLE. THE FUTURE IS OURS AND WE LL GET IT.

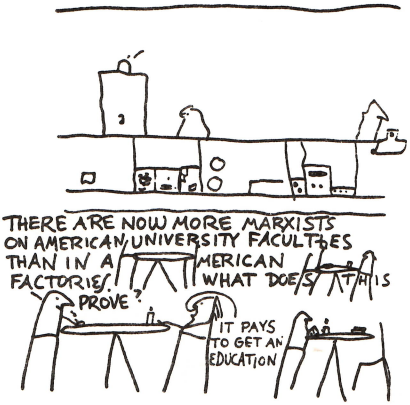
COME TOGETHER..

Blaze

FOR THE "ALTERNATIVE GALLERY" DOCUMENTATIONCENTER.

"ALTERNATIVE GALLERY": P.O. BOX 1937, THESIO, ATHENS, GREECE.

NOTES


THERE ARE NOW MORE MARXISTS ON AMERICAN UNIVERSITY FACULTIES THAN IN A FACTORIES. PROVE?
MERICAN
WHAT DOES THIS
IT PAYS TO GET AN EDUCATION

At the 15th Congress of the Italian Anarchist Federation it was decided that the Federation's paper, *Umanita Nova*, should print more international anarchist news and tie and tighten relations between anarchists all over the world.

The Bound Together Book Collective in San Francisco sends sad news this seven year old anarchist project is currently facing eviction from their Hayes Street address in San Francisco. They are not giving up, however, and are actively looking for another space but ask folks to bear with them in the confusing interval they face ahead.

A new issue of *OVERTHROW* is out now and contains, among other things, complete texts of the communiques issued by Direct Action. There is also lively coverage of the European anarcho=squatting scene and an illuminating letter from a couple who experienced, first-hand, the new age authoritarian cult of Steve Gaskin and the FARM. Copies available from P.O.Box 392 Canal St Station NYC 10013.

A ROCK AGAINST REAGAN tour is shaping up to take off this Spring. It is to begin at the Spring Equinox and run up until the July 4th activities in Washington DC. The same address as above for further information or call 212-533-5028. The organizers are looking for contacts in cities all over the eastern U.S. Some of the tour dates are fixed, some are open and flexible.

There is a sometimes anarchist paper printed in the US on a regular schedule. *NEW INDICATOR*, Student Organizations UC San Diego, B-023, La Jolla, CA 92093. The paper has been running some interesting series of articles on the history of socialism that would make an excellent pamphlet.

The December issue of *Emancipation* (POB 840, Wash. DC 20044) had a first-hand account of the anti-Klan rioting, entitled A Rioter's Perspective, that took place in Washington DC in November.

THE MATCH! P.O.B. 3488, Tucson, AZ 85722 is out with its 75th issue. Fred Woodworth, the Editor and Publisher, is looking to find some of his old subscribers and has printed a list of them in this issue. It has been five years since this paper appeared and it is now magazine size instead of tabloid.

WASHINGTON D.C.

Dear SRAF:

I'm going to have to disagree with Badguy about *STRIKE!* I think he is too harsh about the paper and is a little silly to compare it to *Industrial Worker* and/or *Bayou La Rose*. It is hard times for radical tabloids everywhere and whether they sell or not is not really a fair measure of success. I was pleased with *STRIKE!* 's recent diversity, the article: WORK, NO THANKS and the ok graphic layout. Months ago I wondered why Badguy didn't just pitch in and help with articles and pictures. I think the paper is receptive to stuff submitted from outside their network.

On another topic: Jeff Stein's ACF. Why has no one and I mean no one written anything positive about ACF except Stein? When we take into perspective, now that's public record, that the *NAA/STRIKE!* paper was just about entirely the work of the Toronto anarchists, what then did the ACF really accomplish? I know the founding of the ACF froze the on-going process of SRAF for five years if you consider that an accomplishment.

Will stopping the use of words like "marginal" and "worker" put an end to what they stand for? The suggestion that you can bring together two conflicting points of view by simply abolishing the words that describe them is an example of just the kind of papering over of essential differences that I thought Stein wanted to avoid in the future.

I agree with Bob Shea that SRAF can become whatever its members want to make of it. Today SRAF is the only North American Anarchist Federation. Rather then trying to bury SRAF along with the defunct ACF I would rather hope that Stein and people like him would pitch in to help make SRAF a more viable organization. I think the Declaration, a relic or 60's idealism has served its purpose and exposed its weaknesses sufficiently and I suggest a re-drafting of the SRAF Declaration to meet the realities and needs of the 80's.

For the record: I do not support the bombings carried out by Direct Action and I also do not support Pat Murtagh's groundless accusations and repugnant agent baiting. I have heard rumors that 5 or 6 people in Vancouver have been arrested and charged with 69 counts in connection with the Direct Action bombings but there has been nothing in the US press/media about this. Hopefully there will be more news, accurate news about this next time.

As for Dugan's question about THE ANARCHIST COOK BOOK. It is my experience that this book has nothing to do with anarchism and nothing to do with cooking. This Lyle-Stuart pot-boiler was concocted by a Windham College student and according to my contacts in the new book trade, it is still a seller to Embassy and Security libraries. It is a sensational packaging job that finds an audience. It is a successful product that panders to the most mis-guided and ignorant conceptions of anarchism. I was really dismayed to see it listed on FREEDOM's book list.

I'm glad Tracy Harms answered Feliz's guilt-tripping appeal for funds technique better than I ever could and I'm also glad Bob Milnes sent as much money as he did but I can't get enthusiastic about quarantines. I'm willing to read more but I also understand that Reich is often terribly mis-understood.

Finally *FRONT LINE*, the anarchist tabloid is defunct after 5 issues and a total of 26,000 copies printed. The final issue appeared just about one year ago. Formed in 1979 on SRAF principles, it was a co-alition paper, put together by various, mostly local anarchist and anti-authoritarian groups. Most of the groups and individuals that came together for the first and later issues are still active with a number of projects: *SRAF Bulletin, Emancipation, Malcontent, Black Rag, Maniac, Post Mortum, Nyte Byrds etc.* Also the Steamin Reams Print shop, worker controlled, is on firmer ground than ever and the high school group Maniacs got some press attention when forty of them showed up outside the White House on new year's eve to demand the impeachment of Reagan. Over 20 were dressed as clowns.

In Solidarity, Chris Cooper

SASKATOON, SASKETCHEWAN

Dear Comrades,

In reference to Badguy's remarks in your last issue, the idea of a "subcultural road to socialism" is quite a popular one in some circles. For my own real opinion on this I refer the interested reader to the next couple of issues of Foundation (Box 3658, Regina, Sask.). For THE best description of the so-called counterculture as it is I refer the reader to Lasch's 'The Culture of Narcissism'. It would be fun to debate this question in your pages, but space is too limited. My major point is that a certain individual seems to take the tiny restricted world he has locked himself up in as all of existence. I do not expect adherants of a given subculture to be so saintly as to be able to judge that circle objectively. It would, however, be nice if they could realize that the world is far bigger than their restricted circles. As to swear words such as "middle class liberal" (from a person who affects to believe that "class" is no longer a valid term) or "bigot" (with apologies to Ambrose Bierce, defined as a noun referring to a political opponent), well what can I say ?

A more important matter is 'General' Lee's rhetoric. I have to admit that this piece of purple prose really gave me a good laugh, so maybe I shouldn't be too harsh. Really now, "fiery death", "eternal slavery", "public pants wetters", etc. - come now child, can you really take yourself that seriously. As I read through this letter, I get a picture of the garbage the Maoist left used to churn out in the late 60s, and I fully expected to come across a phrase describing me as the "fascist, pig Murtagh". The most hilarious thing is that the good General knows nothing about the incident (or very little else for that matter) which is the occasion for his verbal volley. Check up some back issues of the papers, General, and you'll see that there were no lives lost at Litton. You really should try and have your facts straight before leaping in for the kill. While you're at it I suggest a good history of radical movements and the role of agents provacateurs in them.

As to whether anarchists "must never denounce their comrades in struggle", dear General, I suggest that you find out how the CNT-FAI dealt with thugs who defamed anarchism and the Spanish Revolution by acts of random stupid violence. It was a little more than "denouncing", let me tell you. You are playing with people's lives here, and you had bloody well learn to be responsible. Anarchism is not a matter of shooting your mouth off and proving how tough you are. It is, or should be, a well thought out ethical set of actions designed to bring a libertarian society closer. In other words, go prove yourself and solve your psychological problems elsewhere. I suggest a few good barfights.

To pass to something more constructive, I was very impressed with Dugan's reports on LEAF's failings. I hope that their network project continues. I personally have been involved in about 5 different anarchist groups over the years, only one of which still exists. Anarchist groups are notorious for their instability, and I wouldn't be too discouraged at the fall of one or the other. My first comment is that instability is not necessarily a bad thing. There are anarchist groups that seem to have an extended lease on life. These are mostly very closely knit small groups of friends who have integrated huge chunks of their private life into their political life. A less generous way to put it would be "incestuous and ingrown". Most anybody who is not commited, by ideology, to defend these "affinity

groups" (in the full sense of the word, not the sense that seems to be becoming common in the anti-nuke/anti-war movement) no matter what they are and do will have the same reaction as an outsider visiting a Doukabour commune. "Very nice, but so what"? Instability is, if nothing else, a sign that the groups members are alive to the existence of an outside world.

There are also groups that very much deserve to die. I am not a fan of the "affinity group", but my experience over the years tells me that there are definite limits to who should be recruited. I think in particular of the space cases. The problem is that people who are insane often gravitate towards anarchist groups with a furious devotion. These may be very useful people in terms of shit work, but the problem is that as they come in one door normal people start leaving by another. People just don't like being around annoying nuts, and there is no good reason why they should be asked to submit to their presence.

There are often other problems that make a group unworkable. People don't have to be insane to disrupt a group; simple irreconsilable differences, either personal or political,will do it just as well. If such things exist I feel that it is probably better to kill the group, bringing the whole matter out into the open, than to try and "make do". If a dog is terminally ill you kill the dog rather than letting it drag on. The important thing is that the dissolution of a group leave more people capable of starting future groups than were present at the beginning.

The presence of a "hard-core" is an inevitable development for any group that presumes to recruit. The worst thing that can happen is that this is hidden under the disguise of a false "collectivism". It should be recognized and regulated. There most certainly has to be a planned series of "levels" of activity, suitable to the needs of different people with different amounts of time available.

Project based groups are probably necessary at this stage if you want some sort of stability in a group. This is obviously because an ongoing project creates a 'myth' that individuals can situate themselves in on entering. They are, however, less flexible than other types of groups, and I would hope that a long range goal of serious anarchists would be the creation of a movement that can respond in a flexible manner on a large scale. This may be simply a matter of arithmatic, as a large enough movement has a 'myth' of its own that facilitates entry. In the interum simple propaganda groups have their uses - particularily the "training" of individuals who will some day be capable of organizing larger organizations. I am fairly optimistic about the long range prospects. There has been slow but steady growth in the anarchist movement, both in quantity and in quality, since the early 60s, often in times such as the late 70s when other ultra-left tendencies were falling apart.

As to the 'Anarchist Cookbook', it is standard culinary fare in any number of mail order houses catering to the fascist "commie under every bed so you better get a grenade launcher" set. You might try writing the publisher - with a credible story- to try and trace the authors. I doubt that it is a government creation as it was banned from entry into Canada, and I can't believe that they are that uncoordinated. In any case I suspect that the authors are no longer (if they ever were) anarchists. Like the Red Warthan mentioned in my last letter there is a long history of thugs who veer from one extreme of the political spectrum to another - just so long as they are allowed to be violent.

Pat Murtagh

BERKELEY, CALIFORNIA

Fellow Petit-Bourgeois Individualists,

I've been remiss in not informing the generality of a service much needed by some, especially those who deny it. Anarcho-absurdist ZACK REPLICA, aka SURREALIST WORKERS PARTY operates the live call-in DIAL-AN-EXCUSE service (3 p.m. to 3 a.m. P.D.T.). If you need an excuse (and you do), just call ZACK at (415) 843-7439 and he'll get you off the hook.

Now available from me for a long S.A.S.E. is "Circle-A Deceit: A Review of Processed World." After many hours of person-to-person discussion over several months failed to alleviate certain chronic dishonesties and now a rightward lurch by this "anti-authoritarian" magazine, I tendered a written critique at the same time 4-5 other radicals independently did the same.

The reaction is interesting. PW is suppressing my review as well as a more conciliatory but still critical letter by one of its own participants, Greg Dunnington, upon his refusal to delete criticism of Adam Cornford ("Louis Michaelson"), one of PW's ruling Troika. Cornford placed a very nasty personal attack on me, along with more political prevarications, to run side-by-side in Appeal to Reason, a left-confusionist San Francisco paper to which I have been contributing. Thus PW demands equal-time from other pubs while denying it in its own ample (60-70) pages.

And now it turns out that PW is contacting anarchist publications elsewhere, urging them not to run my review. (I will report later on PW's success, if any, in silencing me.) In a way, it's despicable for PW even to make overtures to anarchists. To quote Cornford's rejoinder: "We do not describe ourselves as 'anarchists' for the simple reason that most of us aren't." (True: they're really Marxists.) Elsewhere he ridicules "anarchoid cranks." And yet PW placed a page self-description in the new International Anarchistic Addressbook published in Vienna.

How they hope to get away with these lies and two-faced ploys I can't imagine. I have differences with the PW control group (Cornford, Caitlin Manning, Chris Carlson) but my main concern and the theme of my review is the suppression of dissident dissidents with critiques of technology, work, and organization which are more far-reaching than the Troika's. Only more conservative dissent ever gets aired: thus one can be pro-union in PW but not anti-work. Dishonesty about who the PW's really are and censorship of radical criticism evidence an increasingly Stalinized outfit which by now resembles a cult. Honesty inside and out is the prerequisite of revolutionary activity and represents more than a little of its meaning.

Bob Black
2000 Center St. #1314
Berkeley, CA. 94704

MONTREAL, QUEBEC

Dear SRAF,

I have no desire to start a rhetorical arms race so I will try to be as reasonable as possible in my reply to Badguy's letter in SRAF #79 and hope that he reciprocates. Firstly, it should be made clear that correspondence between Jai and myself goes back a long way. I first had contact with him when I handled a large part of the correspondence with distributors of STRIKE!/NAA (of which he was one). So this discussion goes back a long way. Jai has always had strong criticisms of the paper, strong enough that I often wondered why he continued to distribute the paper, but as long as he kept ordering we kept sending it. I still think Jai "plain doesn't like the paper -- even though this way of putting it might be too empiric for Jai's more abstract tastes -- and I will attempt to explain why I think this is so.

Firstly, Badguy extrapolates his specific criticisms of certain of STRIKE!'s writters and the articles it publishes into a general condemnation of the paper as a whole. This is unfair and misleading. STRIKE! features a wide range of articles written by people who range from individuals Badguy would term "workerists" to those who would probably agree with Badguy's critique of "workerism." This is an uneasy mix at times but, since the only resolution would be for one end of the spectrum to leave or expel the other, it is something we live with.

Although I have made it clear to Badguy that I do not agree with his pejorative use of the term "workerism" this doesn't mean that I don't have my own differences with some of STRIKE!'s writers over their attitudes to both work and workers. I've publicly expressed my disagreement with certain articles in STRIKE! and will do so again when I feel it is warranted. But, I will do so in the knowledge that STRIKE! is an unusual paper in that its contents are dictated by a (relatively) large and geographically quite dispersed group of individuals. Editorial control, therefore, is very loose. I don't happen to think this is such a bad thing even if it does mean that sometimes "some pretty lousy drivel" gets published. I happen to think the best way to resolve this is through criticism and rebuttal rather than "disassociation" or censorship of ideas we think are "lousy."

Badguy's comments on STRIKE!'s graphic appearance and the gratuitous comparisons with the Industrial Worker and Bayou La Rose seem to me to be an expression of the same kind of "pettiness and ignorance" that he claims to deplore in my letter. I think that the quality of graphic work in the paper tends to vary but on the whole I don't think its as bad as Badguy implies. It's unfortunate that over the years STRIKE!/NAA has seen the departure of some of its best graphic workers but each time those left behind plunged in and attempted to master the finer points of lay-out and graphic work to the best of their abilities. Apparently this isn't good enough for Badguy.

I take Jai's criticisms seriously. I just don't think STRIKE! will ever be the ideologically consistent graphically dazzling kind of paper he would "like." He should base his criticisms of STRIKE! on a realistic appreciation of what it is and what it can and cannot be. If he wants to raise ideas and concepts he thinks important why doesn't he write for the paper?

In Solidarity
Steve Ellams

ATLANTA, GEORGIA

Jeff Stein's analysis of the need for and the need of the next attempt at establishing a continental federation is refreshingly clear headed. SRAF just by being around for so long has served and still serves as a most useful forum and connection point. ACF was a constructive attempt at more specific organizations. What I would like to see would be a more tightly organized programmatically specific organization which is never the less founded under a broadly based loose knit charter similar to the SRAF Declaration.

One thing is clear, if we are to be a force for social change a continental federation is a necessary step and the time is quickly ripening for it.

Spider Rainbow, RAAG

WEST NYACK, NEW YORK

Dear Revolutionary Anarchists,

We wish to announce our agreement with comrade Lee.There is something wrong when people,who call themselves anarchists,join the state in denouncing attacks on its imperialist activities."The State will use any excuse to destroy serious opposition to its policies.Anyone,who is serious about revolutionary opposition to the state,should expect repression .We are amazed that someone criticizes the Litton bombing because the group has avoided arrest. We have been the victims of harassment due to the bungled Brink's robbery but while we disagree totally with the ideology of the group(Revolutionary Armed Task Force),we have no desire in denouncing their action.We are critical however of the many errors that they made .The criticism is needed so that these errors be corrected.We can find no criticism for a successful action.

We also agree with Bob Shea that it would be helpful if people could learn to criticize a person's ideas or actions instead of their personality.

"You Can Blow Up An Anti-Social Relationship"

Wild Wayne for Friends of Liberty

S. R. A. F. PAMPHLETS

The following SRAFlets are now available for free while the supply lasts. Send us a self addressed stamped envelope and tell us which you want. Bigger orders will require bigger envelope and more postage.

Malatesta: Property
Anarchistcommunist Program
Peace if you want it/ Smash violence
Anarchist Communism

Kropotkin: Revolutionary Government

The Spanish Triangle

The Spectacular Commodity Economy

Thoughts on the Thoughts of Mao

Cohn Bendit: "May Events"

3 on Discipline

Sexual Revolution (Reich)

The Failure of Punishment

IWW Introductory Pamphlet

Against the Zionist Left

ISRAC

May Days 1970

Zionism & Palestine

The Other Isreal

FREEDOM reprints: Makhno & Durutti
Zapata
Kropotkin

Anarchist bumper stickers

Bolsheviks and Workers Control (Brinton)

FINANCIAL REPORT FOR JANUARY-FEBRUARY 15, 1983

EXPENSES: $20 box rental, $40 printing, $44.40 postage $6.52 redux, $6.50 transport $3. supplies $12.05 additional postage. TOTAL $132.47

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$1 MA $1 MS $6 OH $1 PR $9 KS $6 CA

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Social Revolutionary Anarchist Federation

We in the SRAFederation are building mutual responsibilities toward one another on a basis of equality and voluntarism. All who join us in federation communicate to each other ideas, information, feelings, analysis, criticism and encouragement when we feel it will be of help.

SRAFederation Bulletin pages are open to SRAF members and other persons wishing to communicate with anarchists. SRAFederation Bulletin policy is to print any letter that is not a multiple copy. The production group reserves the right to cut letters that are more than one typewritten page in length. Letters for the Bulletin should be typed within a six inch wide column. A donation is helpful for letters intended for publication.

Dues for SRAFederation groups and subscriptions to the Bulletin are by voluntary donation. Suggested rates: $15 dues, $5 year subscription. SRAFederation membership buttons are available for $1 for one, 50¢ each for five or more. U.S. OUT buttons are also available at the same rates. All button sale proceeds go toward the publication of the Bulletin.

SRAF groups began forming in the fall of 1968. Soon a bulletin was created to provide regular contact and communication between groups. Today there are over 20 groups, SRAF locals, totally autonomous groups, that in addition to their local identities, also identify themselves as SRAF groups. Many of these groups produce newsletters, pamphlets, radio programs, newspapers, sheet sheets, film, music and theater events in the course of their local work. Two or more social revolutionary anarchists who agree with the SRAF Declaration and wish to announce their group to the rest of the Federation, qualify as a member group.

SRAFederation Local Groups

LEAF. POB 18488, Denver, CO 80218
SRAF POB 21071, D.C. 20009
RAAG 1261 La Vista Rd, G-3, Atlanta, GA 30324
CANR POB 90312, San Diego, CA 92109
CAL POB 380, Columbia, MO 65205
SMAC POB 166, St. Mary's City, MD 20686
RASCAL 436 Penn. Ave. Morgantown, WV 26505
RESURGENCE POB 2824 Sta.A Champaign, IL 61820
LEFT BANK BOOKS 92 Pike St, Seattle, WA 98101
MINI TRUE 530 N Main #15, Sheridan WY 82801
SOUTHERN AGITATOR POB 52467, New Orleans, LA 70152
FRIENDS OF LIBERTY POB 57, West Nyack, NY 10994
MID HUDSON ASSOCIATES POB 310, Rosendale, NY 12472
IMPOSSIBLE BOOKS Box 172, 3952 N. Southport, Chicago, IL 60613
REICH STUDY GROUP 3169 Colorado Ave., Camden, NJ 08104
BLACK RAG 8611 Piney Branch Rd. #103, Silver Spring, MD 20901
HORSE & GOAT 69 W 105th St, NY NY #1A 10025
26 BLACKBIRDS 323 Fourth St., Cloquet, MN 55720
BLACKTHORN THEATER Art Institute, 506 W Michigan, Duluth, MN 55802
CORNILUS CABAL 41 Lawrence St., Medford, MA 02155